cterstood after such a manner, as that in these several revolutions and successive circuits or periods of worlds, all things should be oTrapoXXa/cra, exactly alike, to what had been infinitely before, and should be again infinitely afterwards. Of which more elsewhere.

xxxiv. This quadripartite Atheism, which we have now represented, is the kingdom of darkness divided, or labouring with an intestine seditious war in its own bowels, and thereby destroying itself. Insomuch that we might well save ourselves the labour of any further confutation of Atheism, merely by committing these several forms ism,together,^ and dashing them one against ther, they opposing and contradicting each other, no less than they do Theism itself. For first, those two pairs: bf Atheisms^ on the one hand the Anax-imandrian andDelaaocritic, on the other the Stoical and Stratonical, do absolutely destroy each other; the former of them supposing the first principle of all things to be stupid matter devoid of all manner of life, and contending, that all life as well as other qualities is generable and corruptible, or *d meae* accidental thing, and looking upon the plastic life of nature as a figment or fantastic capricio, a thing almost as formidable and altogether as impossible as a Deity; the other, on the contrary, founding all upon this principle, that there is a life and na^ tural perception essential to matter, ingenerable. and incorruptible, and contending it to be:utterly impossible to give any account of the phenomena of the world, the original of motion, the orderly frame and disposition of things, and the nature of animals, without this fundamental life of nature.

Again, the single Atheisms belonging to each <xf